To all that would

Know the VV A Y

TO THE

KINGDOME,

Whether they be { In Forms, / Without Forms, *or* / Got above all Forms.

A Direction to turn your minds within, where the voice of God is to be heard, & whom you ignorantly worship as afar off; and to wait upon him for the true Wisdom.

That you may know Truth from Errour, the Word from the Letter, the Power from the Form, and the true Prophets from the false.

Given forth by those whom the world in scorn calls
QUAKERS.

The Fourth Edition corrected and amended.

LONDON,
Printed for *Giles Calvert* at the Black Spread Eagle neer the West end of *Pauls*, 1658.

BISHOPSGATE WITHOUT E.

A warning to all ſorts of people who live in ſin and uncleanneſs, For the wicked muſt be turned into hell, and all that forget God. And who are workers of iniquity are accurſed from Chriſt: for ſaith he, *Go ye curſed, ye Workers of iniqnity into utter darkneſs.*

I Am the light of the world, and enlightens every one that cometh into the world: Chriſt hath enlightned every one that comes into the world; thou that loveſt that light, which Chriſt hath enlightned thee withall, thou brings thy works to the light, that thy deeds may be proved that they are wrought in God; and he that walks in the light, there is no occaſion of ſtumbling in him, it teacheth righteouſneſs and holineſs, it will keep thee from lying, and not let thee lye, and keep thee in tenderneſs of conſcience towards God and man, and never let thee ſwear, it will check thee if thou doſt; the light will not let thee take Gods name in vaine, it will let thee ſee if thou doſt, thou muſt not go unpuniſhed; And will never let thee follow drunkenneſs, nor vain company, for who lives in that nature, are without God, and ſhall never inherit the Kingdom of God; therefore beware, this light will keep thee from adultery and whoredom; for ſuch will God judge; and the light will keep thee from theft, quarrelling and fighting, and abuſing thy ſelf with man-

kind and envy, and will keep in the fear of God, this light which is of God, and let thee see all the works of the world, and draw thee out of the worships of the world, and keep thee in the fear of God; where the true wisdom is made manifest, the pure wisdom is made manifest to the pure, and put into the pure heart, and then thy own wisdom thou wilt see with the light, arising out of the earthly part in thee; which wisdom is sensual, and devilish and earthly; for while there is enviousness in thee, there lodgeth the man-slayer, and all the wisdom is from below, while that nature stands: there's Sects, and there's Opinions, and there's conceivings ariseth out of this earthly part, where lodgeth this wisdome, and self conceit, and pride, and by this wisdome the living God is not known, and so all who dwells in this wisdome put the *Letter* for the *Word*, and give meanings and expositions upon it, and so gathers together with the outward *Letter*, not having the power and life that gave it forth; so there's Castles builded, and strong holds, and fenced Cities, and high walls, as the *Jews*, who had the outward form of that which was given forth from the power, the form of the Prophets, and *Moses*, and *David*, and *Abraham*, who saw Christ, who lived in the power, but the *Pharisees* and the Priests getting their words, knew not Christ: so it is now with this generation of the world: for you say, ye know Christ: the *Jews* said, they were of *Abraham*, the same; so they had gotten the *letter*, and other words which had the power, and all these are but imitations and likenesses which are above, lifted up above the pure, and here lodgeth the serpent in this earthly part: but as the eternal light which Christ hath enlightned you withall is loved, minded, and taken heed unto, this earthly part is wrought out, the daily cross is taken up, the fear of the Lord grows, the true wisdome increaseth, the errors of the wicked are discovered and made manifest, the unjust comes to suffer, the just comes to reign, the wisdom of the world comes to be confounded, then the heathen begin to rage, then tumults arise. And dwelling in the light, all Sects, and all Opinions, and Religions are discovered, and, stand naked before the Lord, and before all who are of God, and seen with the eternal eye, which all ariseth out of the earthly part, and the earth is but one, and all they doe raise their

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ground from the *Letter*, which is given forth from the power: Now the power dwelling in it, in the eternall light, all Sects and Opinions come to be judged and overturned, and seen to be chaff, and is to be burned with that which cannot be quenched, for the light is but one, which is Christ, who enlightneth every one, and all are enlightned with one light, every one taking heed to that light which Christ hath enlightned you withall, it leads you out of Sects, out of form, out of the beauty of the world, to live in life and power: and waiting in the light which Christ hath enlightned you withall, you come to be Disciples of *Jesus* Christ, and servants to the truth, and not to serve the lusts, nor the desires, nor pleasures, but the light it judgeth them, for serving the desires and the lust, thou turns into the beastly nature in the world, and into the flesh, and comes to be darkned and vailed, then thy throat is an open Sepulchre, that thou drinkest up iniquity as it were water: but dwelling in the light, it judgeth all that; and all thy works, and actions come to be judged by that light, and all walking in this light which Christ hath enlightned you with, you all walking in unity and oneness of mind, and lay away all guile, sin, and uncleanness, and all taught to fear the Lord God: and it will lead you to the Church of God, from the Church in the world, and from your Teachers, to cease from men, to be taught alone of God, who teacheth eternal things eternally; and leads the mind up out of external things: and dwelling in the light, there's no occasion at all of stumbling, for all things are discovered with the light: thou that lovest it, here's thy teacher, when thou art walking abroad, its present with thee in thy bosom, thou need not say, *Lo here*, or, *Lo there*: and as thou liest in thy bed its present to teach thee, and judge thy wandring mind which would wander abroad, and thy high thoughts and imaginations, and makes them subject; for following thy thoughts thou art quickly lost: dwelling in this light, it will discover to thee the body of sin, and thy corruptions, and fallen estate where thou art, and multitude of thoughts: in that light which shews thee all this, stand, neither goe to the right hand, nor to the left: here's patience exercised, here's thy will subjected, here thou wilt see the mercies of God made manifest in death: here thou wilt see the drinkings of the Water of *Shiloah*, which run softly, and

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the promiſes of God fulfilled, which are to the ſeed, which ſeed is Chriſt: here thou wilt find a Saviour, and the election thou wilt come to know and the reprobation and what is caſt from God, and what enters: he that can own me here, and receive me into his heart, the immortal ſeed is born up, and thy own will thruſt forth, for it is not him that willeth, nor him that runneth, but the election obtaineth it, and God that ſhews mercy: for the firſt ſtep of peace is to ſtand ſtill in the light, which diſcovers things contrary to it, for power and ſtrength to ſtand againſt that nature which the light diſcovers: here grace grows, here's God alone glorified and exalted, and the unknown truth, unknown to the world, made manifeſt, which draws up that which lies in the priſon, and refreſheth it in time, up to God, out of time, through time.

Whom God loves he loves to the end, where the eternal unity is, where is all peace, all cleane, no jarre, who are all of one mind, hid from the worlds wiſdome, knowledge, and comprehenſion, and thoughts can never enter as it is written, *The world by wiſdom knows not God*, and he is coming to confound the wiſdome of the wiſe. And the Church in God, is not in imitation, gathered from the *Letter*, and a high flown people in their imaginations, but are them who are born again of the Immortal Seed, by the word of God, which lives and endures for ever, which the world knows not; for the Word cuts aſunder, hews down all wickedneſs, corruption, pride, and honour of man, that all the honour and glory may be given alone to God; he hews down the firſt, that he may eſtabliſh the ſecond, and raiſe up the ſecond; and the Word of the Lord is a fire, burns up all the corruptions, burns up all that it has hewn down, and as a hammer to beat down that nothing can ſtand it; and this is the Word by which the Saints are borne againe; you are borne againe by the immortal Word, which lives and endures for ever, and feeding upon the milk of the Word, which Word is God, which Word became fleſh, and dwelt among us; ſo he is the Head of the Church and they are lively ſtones; but all you now, who put the Letter for the Word, and have gotten it in your minds, and gather Aſſemblies by it; this you cannot witneſs, and it is blaſphemy for you to ſay, the Letter is the Word, when

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the Letter ſaith, God is the Word; and it is a lie to ſpeak and ſay, the Steeple-houſe is the Church: or to ſay, them that are gathered by the forme of the Letter, is the Church of God: for the Church is the Pillar and Ground of Truth, gathered by the Eternal Power before Letter was; and all who are in this Church, as it is called of the world, and live in the comprehenſion of the Letter, and the earthly part yet ſtanding, there is deviliſhneſs in your minds, and earthlineſs, and pride, and filth; and do but hearken to that in thy conſcience, and it will let thee ſee ſo: and while that is ſtanding, ſuch ſacrifice God accepts not; and praiſes, while the nature is ſtanding, God accepts not, which is *Cains*, which God has no reſpect, but to *Abels*: and God is coming to judge the great Whore, all manner of Opinions, and all manner of Sects, and Fellowſhips, as you call them, all manner of Forms, ſeveral, as every one lives in, God is coming to overturn and overthrow, for they all lodge in her; all the Foundation of them is in the Earth, and earthly wiſdom, gathered in the Earthly nature; he will overturn them, that he may eſtabliſh his own truth, his own truth in righteouſneſs, his own Kingdome. Now the ſtone cut out of the Mountain without hands, begins to ſtrike at the feet of the Image, that the head of Gold begins to fall: and the Breaſt of Silver, and Thighs of Braſs, and Feet part Iron, and part Clay, & his Dominion is a Dominion for ever over all, And all who dwells not in this light, which Chriſt hath enlightned you withal, you will be found too light, for he is coming to weigh all things in this balance; & before him the Hills ſhall move, and the mountains ſhall melt, & the rocks ſhall cleave, who meaſures the waters in the hollow of his hand, and his thunders begin to utter their voyces, that the myſteries of God may be opened, and the carnal hearts rent; great Earth quakes ſhall be, the terrible day of the Lord draws neer, the Beaſt ſhall be taken, and the falſe Prophet, into the fire they muſt goe, for the Beaſt and the falſe Prophet hath gone together, the one has holden up the other. Now is the Lord coming to ſit as Judge, and reign as King. who is the Lawgiver which ſhall goe forth of *Zion*. Now ſhall *Zion* ariſe and threſh to beat the hills & threſh the Mountains, now is the Sword drawn, which glitters and is furbuſhed, the Sword of the Almighty

mighty, to hew down *Baals* Priests, corrupt Judges, corrupt Justices, corrupt Lawyers, fruitless Trees which cumber the ground. Drunkard, thou canst not hide thy self; cursed speaker, thou canst not hide thy self; Whoremonger, thou canst not hide thy self. Awake, awake all people every where who live in Forms, see what ye possess: not having that eternal spirit that gave forth the Scriptures; all your formal Prayers, formal Preaching, formal Singing, will be found as the chaff, which is for the unquenchable fire; for Christ is risen, the true light shines, the glory of the Lord appears, and you are discovered to him, to be empty of that eternal spirit to be born up in your understandings, which gave forth the Scriptures, I am the light which enlightneth every one, that light you hate, and all who hate this light, set up Teachers without them, but all who love this light it is of God, and teacheth to God, which is a cross to all the world, and this light it is in every one, waiting in it to receive Christ; and as many as receive Christ, to them he gives power to become the Sons of God, which are not borne of the will of man, nor by the will of man, but by the will of God: but these are them who are out of imitations, and have no Images, nor no likeness of truth, but are in it, and possess it: Glory, glory to the Lord God for ever, who governs his people, and is the head of the Church, Christ is the head of the man, God is the head of Christ, he that can receive this, if he had not known the Letter, let him, he is come before the Letter was written. *In the beginning was the word.*

To all you that hate the light, your deeds are evil: Christ saith, *He is the light of the world, and enlightneth every one that comes into the world*: The one he loves the light, and brings his works to the light, and walks in it, there is no occasion of stumbling in him: The other he hates the light, and will not bring his works to the light to be made manifest, because his deeds are evill, and the light will reprove him. Thou that saith, this light is natural, thou art a blasphemer; and thou that saith, Christ doth not enlighten every one that comes into the world, thou art a lyar, and denier of Christs words, and laies waste the Scripture; and thou that saith, the light is naturall, thou puts the Letter for the light, which

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disobedience, who hates this light. Now doe not thinke that I hold free-will here, mans free-will, I speak of that which is contrary to mans will, and loving the light it will keep your wills from running, and your wills from willing any thing, and keeps it in subjection; but that hates this light, and makes a profession of God and Christ, and faith, the letter is the word, and the four Books, *Matthew*, *Marke*, *Luke*, and *John* is the Gospel, thou knowest not Christ, which is glad tidings, the Lambe of God, *which takes away the sins of the world*; for the letter takes not away sin; and thou that sayest thou had not come to repentance, if thou had not known the letter, thou denyest Christ, who comes to call sinners to repentance before letter was, but it is he that calls to repentance sinners, and not the letter, but the letter is a declaration of the word, the *husk*, God is the word; and it is a declaration of the light, Christ is the light, and a declaration of the Spirit, but the Spirit is not in it; a declaration of power, but the power is not in it; the power, and the life, and the light, was in them that spoke it forth, which ever the world hated; therefore waiting in the light, which Christ hath enlightned you with, that's Scripture within you, and that will open the Scriptures according as you grow in the light, the Saints condition, as you are sanctified, and so you are cleansed and made free with the Son of God, for if it is he that maketh free; who are made free from sin, from the world, are made free by the Son of God; and Blessed be the Father of our Lord Jesus Christ, who hath raised him from the dead, and by him raised us up from the dead.

And to you that tempt God, and say, the Lord give us a sight of our sins, Priests and people, does not the light, which Christ hath enlightned you with, let you see your sin, that lying, and swearing, cursed speaking, theft, murder, and whoredome, and covetousnes, and pride, and lust, and pleasures, all these are the *works of flesh*, *and fruits of darkness*; this light within you let you see it; you need not tempt God to give you a sight of your sins, for ye know enough, and waiting in the light, power and strength will be given to you; for they that wait upon the Lord their strength shall be renewed and living in the light, and walking up to God, it will bring you to

true hunger and thirſt after righteouſneſs, that you may receive the Bleſſing from God, and give over tempting of God, to give you a ſight of your ſins. And to all ye that ſay, God give us grace, and we ſhall refrain from our ſin, there ye have got a tempting cuſtomary word, for the free grace of God hath appeared to all men, and this is the grace of God, which ſhews thee ungodlineſs and worldly luſts. Now thou that liveſt in ungodlineſs, lying, and ſwearing, and theft, and murther, and drunkenneſs, and filthy pleaſures, and luſting after the world, thou art he *that turns the free grace of God into wantonneſs, and caſts his laws behinde thy back*, and walkeſt deſpightfully againſt the ſpirit of grace; here the Scriptures is fulfilled upon thee? oh vain man! yet thou canſt ſay, God is merciful; he is merciſull and juſt; and that ſhalt thou ſee, when deſtruction comes upon thee; for thou canſt ſay, God is merciſull; yet lives in thy wickedneſs, paſſing on thy time without fear of God, ſporting thy ſelf in thy wickedneſs. Oh ye covetous proud Prieſts, which deceives the Nations, who mind earthly things, whoſe God is your belly, who glory in your ſhame, enemies of the Croſs of Chriſt, your deſtruction is coming, that ye ſhall not make a prey upon the people any longer; *the Lord hath ſpoken it.*

Oh ye great men, and rich men of the earth! weep and howl, for your miſery is coming, who heaps up treaſure for the laſt day, your gold and ſilver ſhall eat you up as the ruſt and the canker; the fire is kindled, the day of the Lord is appearing, a day of howling will be amongſt your fat Bulls of *Baſhan*, that all the tall Cedars and ſtrong Oaks muſt be hewen down, and all the loftineſs of men muſt be laid low, then ſhall the Lord alone be exalted.

The free grace of God is the Saints teacher, which teacheth them to deny ungodlineſs and worldly luſts, to live righteouſly and godly, like God, in this evill preſent world, denying all the worlds luſts, and worlds waies, and worlds teachers, and works of darkneſs, which grace is turned into wantonneſs, by thoſe who follow the courſe of the world, and the works of darkneſs, drunkenneſs, and uncleanneſs, and ſuch are they who cannot abide ſound doctrine; which heaps up teachers, having itching ears. And all who turns this grace of God into wantonneſs,

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And to you that tempt God, and say, the Lord give us a sight of our sins, Priests and people, does not the light, which Christ hath enlightned you with, let you see your sin, that lying, and swearing, cursed speaking, theft, murder, and whoredome, and covetousness, and pride, and lust, and pleasures, all these to be the *works of flesh*, *and fruits of darkness*? this light within you lets you see it, so you need not tempt God to give you a sight of your sins, for ye know enough, and waiting in the light, power and strength will be given to you; for they that wait upon the Lord their strength, shall be renewed and living in the light, and walking up to God, it will bring you to

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true hunger and thirſt after righteouſneſs, that you may receive the Bleſſing from God, and give over tempting of God, to give you a ſight of your ſins. And to all ye that ſay, God give us grace, and we ſhall refrain from our ſin, there ye have got a tempting cuſtomary word, for the free grace of God hath appeared to all men, and this is the grace of God, which ſhews thee ungodlineſs and worldly luſts. Now thou that liveſt in ungodlineſs, lying, and ſwearing, and theft, and murther, and drunkenneſs, and filthy pleaſures, and luſting after the world, thou art he *that turns the free grace of God into wantonneſs, and caſts his laws behinde thy back* and walkeſt deſpightfully againſt the ſpirit of grace; here the Scriptures is fulfilled upon thee? oh vain man! yet thou canſt ſay, God is merciful; he is mercifull and juſt, and that ſhalt thou ſee, when deſtruction comes upon thee; for thou canſt ſay, God is merciſull; yet lives in thy wickedneſs, paſſing on thy time without fear of God, ſporting thy ſelf in thy wickedneſs. Oh ye covetous proud Prieſts! which deceives the Nations, who mind earthly things, whoſe God is your belly, who glory in your ſhame, enemies of the Croſs of Chriſt, your deſtruction is coming, that ye ſhall not make a prey upon the people any longer; *the Lord hath ſpoken it.*

Oh ye great men, and rich men of the earth! weep and howl, for your miſery is coming, who heaps up treaſure for the laſt day, your gold and ſilver ſhall eat you up as the ruſt and the canker; the fire is kindled, the day of the Lord is appearing, a day of howling will be amongſt your fat Bulls of *Baſhan*, that all the tall Cedars and ſtrong Oaks muſt be hewen down, and all the loftineſs of men muſt be laid low, then ſhall the Lord alone be exalted.

The free grace of God is the Saints teacher, which teacheth them to deny ungodlineſs and worldly luſts, to live righteouſly and godly, like God in this evill preſent world, denying all the worlds luſts, and worlds waies, and worlds teachers, and works of darkneſs, which grace is turned into wantonneſs, by thoſe who follow the courſe of the world, and the works of darkneſs, drunkenneſs, and uncleanneſs, and ſuch are they who cannot abide ſound doctrine; which heaps up teachers, having itching ears. And all who turns this grace of God into wantonneſs,

deny it to teach them, and they live in their worldly lusts and ungodliness. Oh how doth the Land mourn because of Oaths? Oaths are heard in the streets openly belched forth. Oh how doth the pride and haughtiness of Men and Women abound, scarce know how to walk in the streets? Oh how doth Oppression and Tyranny rule, that the cries of the poor are entered into the Ear of the Lord of Sabboths? Oh how doth drunkenness and drunkards walk abroad in the streets, which devoures the creatures; The Lord is rising, and surely he will be avenged of all his Adversaries. He is come to sweep the Land of evill doers, that the earth shall yield her increase, and the Land enjoy her Sabbaths: And he will sit a Judge, and righteousness shall run down our streets, and God alone be magnified and glorified, to whom it alone belongs for ever. Oh how doth all the creation groan under this bondage of corruption? the *Lord* is pouring out his Spirit upon all flesh, that his Sons and daughters may prophesie up and down this great City, and none shall make them afraid, crying for Justice, crying for Righteousness, crying for Equity: for the cry of the great Whore is come up before the Lord, who is adulterated from the truth, they who hate this light, hate Christ which is the husband, and goes from him: they who love the light, have the Husband which is Christ but the judgement of the great Whore is come, who made all Nations to drink of the cup of her Fornication, who must drink of the cup of the indignation of the wrath of God poured out without mixture, who must have is filled double, Rejoyce, rejoyce all ye Prophets and holy men of God, triumph in glory: sing aloud praise to the Lord God Almighty, and Omnipotent, who is come to reign: rejoyce over the world, over the false Prophets, over the Beast, over the Whore, which is adulterated from the light, and tells all her lovers that the light is natural, and so denies the husband Christ Jesus, and lives in Fornication: but all who loves the light, and walks in the light, witness Jesus Christ to be the husband, and this light to be spiritual; Now she is convinced of her adultery, of her witchcraft, of her forcery, and that which doth convince her is the light which Christ hath enlightned her with, and this is her condemnation. And now the Judgement of the great Whore is

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come, God will be avenged on her, who has drunk the blood of all his Saints, who dvvelt in the light, and loved the light.

All who hate this light, they set up to be their light, such as are called of Men Masters, have the chief places in the Assemblies, stand making long Prayers, lay heavy burthens upon the people, which devour widows houses, the widow has not a husband, all are widovvs vvho are devoured of such; but vvho loves the light vvhich Christ hath enlightned them vvith, it joyns them to Christ, and then they witness him to be their husband, and such are not devoured of them. And who hate this light, hold up them who bear rule by their means, which *Jeremy*, who dvvelt in the light, was sent to cry out against. And they that hate this light, hold up them that cry for their gain from their quarter, and never have enough, vvhich *Isaiah* vvho dvvelt in the light was sent to cry out against. And they that hate the light goe after the error of *Balaam*, and hold up such who love the wages of unrighteousness; and all who hate this light have the spirit of error; and they that dwell in the light, know the spirit of error, and what the spirit of error follows, And all who hate this light, hold up the Hirelings that *Micha* cryed against, and such as call for the Fleece, and cloath themselves with the wooll, that *Ezekiel* cryed against, who vvas the light, and full of the spirit. Now where the same light is made manifest, as was in the Prophets which saw *Christ* the light; and the *Apostles* in the same light, which gave forth the Scripture, all the Scripture is witnessed; and here we are grounded upon the Prophets, upon the *Apostles* and *Christ* the Corner-stone, in the eternall light, by vvhich vve see the Priests bear rule by their means novv, and seek for their gains, from their Quarter novv, and are greedy dumb Dogs novv, may vvorse than *Balaam*, vvho loved the vvages of unrighteousness, but durst not take it; but these sue men at the Law for it: worse than *Simon Magus*, who would have bought the spirit, but these sell the letter: this corrupt doctrine hath long reigned, but now is made manifest, and in this light we see the Hirelings that Preach peace, but he that puts not in their mouths, they prepare war against him, and by which light, vve see teachers vvho profess they are sent of *Christ* to be in the seat of the Scribes and Pharisees, and are called of

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men Masters, and have the chiefest places, going in their long robes, love salutations in the Markets, have the uppermost seats at Feasts, and under pretence making long Prayers, devouring widows houses, which Christ cryed woe against, and such we cannot own as sent of Christ, nor hold up, for if we should, we should deny the Scriptures, and hold up that which Christ forbids; and if we should hold up them who rule by their means, we should deny *Jeremiah* to be a true Prophet, who cryed against such; and if we should hold up such as cry for gain from their quarter, we should deny *Isaiah*, who was sent to cry against such: and if we should hold up such as goe for gifts and rewards, who love the wages of unrighteousnesse, we should deny the *Apostle*, who cried against such; for the same light is manifest, praised be the Lord God, by which they are seen and cannot be owned, but must be denied, as they were by the Prophets, by Christ, by the *Apostles*; and if we should hold up such that say, Revelations are ceased, we should deny the Son as they doe, for none knows the Father but the Son, and he to whom the Son reveals him, and so we deny those to know any thing of Christ, or to be sent of Christ, which deny the Son; and deny Revelations; for the *Apostle*, which was a Minister of God, he was not a Minister of Christ, till the Son was revealed in him, and then he Preached him, and Preached the Kingdom of God, so all who deny Revelations deny the Son and the Father both, and live in their imaginations of the Letter: And the *Apostle* exhorts the Saints to have the loins of their minds girded up, and hope to the end, for the grace that was to be brought to them at the Revelation of Jesus Christ; now he was a Minister, and did exhort to wait for the Revelation of Jesus Christ: but now thou that denies Revelations, dost declare thy self openly, to be no Minister, and raceth thy self out from among the Ministers of Christ, and thou goest in the waies of *Cain*, thou art raced out from *Abel*, for in thy heart lodgeth Persecution, and thy mouth utters it, and thy hands acts it. And you that speak a Divination of your own heart, are raced out from them who speak from the mouth of the Lord; for the Prophets of the Lord cried out ever against such, and so they doe now: and ye that seek for gain

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from your quarter, are they that are raced out from the true Prophets of God; they cryed out against you, and the same light cries out against you now, otherwise the Prophets should be made of none effect, for they spoke forth freely and so they doe now that speak forth the same light; the light is free, which hath enlightned every one that comes into the world; thou that hates it, has learned thy condemnation; it lets thee see all the evill deeds of thy heart: And the Gospel is free to every creature, not to be bought and sold for money: Oh shameless men, that tell People the Letter is the Word, and buy and sell it for money, which is but a Declaration of the Word, and the Grace is free, which hath appeared to all men, which is the Saints teacher, and you need not have any teacher, if you owne the Grace, which shews your ungodlines and worldly lusts; this Grace will teach you to deny it, and the Light which hath enlightned every one that comes into the world, there's every one of your condemnation in particular that hates it, and there's every one of your teachers that loves it: which is but one, and will open all the Figures, and the Parables and Types to you: and waiting in it, it will guide you to God, there is your teacher, there is your condemnation: every one of you shall eternally witness me, to that which exerciseth your conscience doe I speake, for novv the mighty day of the Lord is coming, meet him, by putting off your works of darkness. God that made the vvorld and all things in it, dwels not in Temples made with hands, neither will be worshipped with mens inventions: but *Israel*, when he had forgotten his Maker, builded Temples; and *Judah* builded fenced Cities: but the Lord will send a fire to devour them, and all your Songs shall be turned into Mourning, the mouth of the Lord hath spoken it. Oh then, all ye that profess, see that you possess, and profess no more than you are.

All who stumbles at the light are without, and are not come to repentance, and so all vvho stumbles at the light, stumbles at repentance: All vvho stumbles at the light, stumbles at the door, the door is known by the light which comes from *Christ*: And all vvho stumbles at the light, stumbles at the vvay; for

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For *Christ* hath enlightned every one, that with the light he might see the way (which is *Christ*) to the Father. So all who stumbles at the light, stumble at the Scriptures, and not know the meaning of them; for that eye that is turned from the light, is the blind, and leads into the ditch, and is to be condemned with the light from *Christ*: And all who stumbles at the light, never knew Hope which purifies, nor Faith which purifies, nor the belief which overcomes the world; but he walks in darkness, and doth not know whether he goes, and the Children of light which dwels in the light, to him their condition is unknown, for he hates that which they walk in: So with that he is condemned; and to you all this is the word of God; And all who stumbles at the Prophets words, and cannot understand the words of them, spoken from the light which in them was; And all who stumbles at the light, stumbles at the Apostles words, which were declared from the light which was made manifest in all Consciences, which ministred to the Spirits in Prison: So all who stumbles at the light, they are to be condemned with the light from the life of the Prophets and Apostles, which dwelt in the light with the rude wicked world. And here every one shall witness his condemnation just, and see it just, with the light which shews him his evil deeds and *Christs* words true, and to own his condemnation.

To

To all that denies that light that enlightens the conscience to be the light of Christ, and all who say that light which enlightens the conscience is natural, *Isaiah* the 5. and 20. and to all the builders that denies the Corner-stone.

1. How is Christ the light of the world, and how doth he enlighten every one that comes into the world, if it be not in the conscience? Jo.8.12. Joh.1.9.

2. How doth the spirit of Christ reprove the World of sin, of righteousness, and of Judgement, if it be not in the conscience? Jo.16.8.

3. How doth the spirit of Christ guide into all truth, and shew things to come, if it be not within the conscience? Joh.16. 13.

4. How are all the Children of God taught of God, if it be not by the light of God in the conscience, and how do they hear his voyce, if not in soule and spirit within? Isa. 59. 13. Jo.6.45.

5. How that can be said to be a natural light, which bears witness to God in that which is Holy, and against all the naturall Inclinations of fallen man, seeing the Scripture saith; the naturall man receives not the things of the spirit of God. 1 Cor.2. 14.

6. If that be a naturall light which enlightens the conscience of every one, and manifests the deeds of darkness, sin and evill in them, and that they are fallen from God, and in them dwells no good thing, then wherein doth Christ enlighten every one that comes into the World, and how doe you distin- Jo. 1.9.

for *Chriſt* hath enlightned every one, that with the light he might ſee the way (which is *Chriſt*) to the Father. So all who ſtumbles at the light, ſtumble at the Scriptures, and not know the meaning of them; for that eye that is turned from the light, is the blind, and leads into the ditch, and is to be condemned with the light from *Chriſt*: And all who ſtumbles at the light, never knew Hope which purifies, nor Faith which purifies, nor the belief which overcomes the world; but he walks in darkneſs, and doth not know vvhether he goes, and the Children of light which dwels in the light, to him their condition is unknown, for he hates that which they walk in: So with that he is condemned, and to you all this is the word of God; And all who ſtumbles at the Prophets words, and cannot underſtand the words of them, ſpoken from the light which in them was; And all who ſtumbles at the light, ſtumbles at the Apoſtles words, vvhich vvere declared from the light which was made manifeſt in all Conſciences, which miniſtred to the Spirits in Priſon: So all who ſtumbles at the light, they are to be condemned vvith the light from the life of the Prophets and Apoſtles, which dwelt in the light with the rude vvicked vvorld. And here every one ſhall vvitneſs his condemnation juſt, and ſee it juſt, vvith the light vvhich ſhevvs him his evil deeds and *Chriſts* vvords true, and to ovvn his condemnation:

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Jo. 1. 9. guish of that naturall light, from the light of Christ, by their severall operations?

Act. 26. 23. Isa. 49. 3. Ro. 2. 15. 7. How Christ is given for a light to the Gentiles, who had not the Letter, and whether that was not the light of Christ, which shewed them the law of God written in their hearts, who had not the law without, by which light they did the things contained in the law: and whether any light led to doe the things contained in the law, but the light of Christ.

Ro. 10. 18. Col. 1. 23. 8. How is the Gospel of Christ Preached to every creature under heaven, if it be not the principle of light in the conscience, it being that many never come to read or hear of the Scriptures?

Rom. 2. 15. Jo. 5 22. 9. If that which accuseth or excuseth, and so is Judge in the conscience, be a naturall light, then all judgement is not committed to the Son, But you set up another judge in the conscience before him?

Mat. 2. 6. 10. If that be a naturall light which checks and bears Rule in the conscience, then is not Christ alone King in the conscience, but another Ruler is set up before Christ be owned?

Zech. 9. 10. Eph. 2. 14. 11. If that be a naturall light which excuseth, and so gives peace in the conscience, then you set up a peace before Christ come, and here you deny him to be the foundation and Prince of peace?

Jo. 14. 6. 12. If that be a naturall light which shews the way towards God in the conscience, reproves the untoward wayes, then is not Christ alone the way to the Father, but you set up another way before him?

Rom. 2. 12, 13, 14. 13. If that by which all shall be judged and condemned, be any outward teaching from the letter, or by man; then by what was the Gentiles condemned, who had not the law, letter, nor outward teaching, and yet was to perish, not doing the things contained in the law?

Jo. 16. 8, 9. Eph. 5. 13, 14. 14. Is there any other thing that convinceth of unbelief, but that which convinceth of sin in the conscience, seeing Christ saith he shall convince the world of sin, because they believe not in me?

15. If

15. *If there be something in the conscience naturally which is light, then how is it that the Scripture concludes all to be Children of darkness, who are in their naturall estate, and have not received the light of Christ, and how is Christ said to give light to them that sit in darkness?* Eph. 5. 8. Luke 1. 79.

16. *Whether in the Scriptures doe you find any light that convinceth the conscience but the light of Christ, which shews the Law of God in the heart, and the Breach of it?* Mat. 19. 17.

17. *Is not that good which beareth Witness in the conscience against all evill; which if it be, and be not the light of Christ, but a natural light, then man is not wholly fallen, but there is something good in man before Christ come?*

18. *How Christ is tendered a Covenant of the Father freely to every creature, if it be not in the conscience, and if he be not tendered to every creature, then what shall be the Condemnation or Salvation of those to whom he was never tendered; and how it will stand with the Impartiall God to tender Christ to some and not to others, and to condemn for unbelief, those to whom the light of Christ was never tendered, and how such can be said to be unbelievers?* Gen. 9. 9, 10. Jo. 3. 18, 19.

19. *And now you that talke of a naturall light, and a spiritual light, produce one Scripture that speaks of a naturall light, But you who sees with a naturall light, eye, and minds not that in the conscience, are ignorant of this spirituall light, for darkness cannot comprehend the light, though it shine in it. And here all you who denies Christ to be the light of the world, are seen to all who have the light to be children of darkness, and are in that generation who hate the light, and put light for darkness and darkness for light, and here you are shut out of the Scriptures, and the woe is to you, and the true light you deny, by which the Saints have judged, and have been guided in all ages, and you cannot judge of the things of God, nor his people.* Jo. 1. 5. Isa. 5. 20.

To all who denies the teachings of God in Spirit, and would keep the people in the teachings of men from the Letter, ever learning, but never able to come to the knowledge of the truth.

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1. WHat and where that *new Jeruſalem* is, *which came downe from Heaven, in which there is no night,*
Rev. 21. *neither needs it light of Sun, Moon, or Candle, but the Lord God is the light thereof: and into which ſhall in no wiſe enter any thing that defileth, worketh abhomination, or maketh a lye, but whoſe names are written in the Lambs Book of life?*

2. *What and where that* Sion *is to which all Nations ſhall flow, where the Lord ſhall teach of his waies, and from whence*
Iſa. 2. *the Law of God and his word ſhall goe forth; after which they ſhall learn war no more, but ſhall ſay, Come let us walk in the*
Mich. 4. *light of the Lord.*

3. *What and where that Covenant is wherein the Lord*
Jer. 31. *will write his Law in peoples hearts, and put it in their inward*
Heb. 8. *parts: and they ſhall no more teach every one their neigbour and brother ſaying, Know the Lord, for all ſhall know him from the leaſt to the greateſt: and whether any may expect to come into that Covenant in theſe daies?*

4. *What and where that unction and anointing is, by which the Saints knew all things, and needed not that any ſhould teach them, but as that anointing taught them of all things which was true, and in it was no lye: and whether it be of the ſame effect in theſe daies?*

5. *What*

5. *What and where that comforter is, which doth reprove the World of ſinne, of righteouſneſs and of judgement, and doth guide into all Truths, and ſhews things to come, and ſhews the things of Chriſt, and glorifies him: and whether that comforter may be expected in theſe daies?* Joh. 19.

6. *Whether any of the Saints of God may expect, and wait to receive his word from his own mouth immediatly, as all the Meſſengers of God did in all ages: or there muſt be no word now but the Letter taken out of Books, and which hath been formerly ſpoken to others?* Jer. 23.

7. *Whether any may wait for that promiſe fullfilling in theſe daies; That all the children of God ſhall be taught of God; and whether that teaching be ſufficient to ſalvation, without any humane help or learning from man?* Iſa. 54. 13. Jo. 6. 45.

8. *What and where that word is that people ſhall hear behind them, ſaying, This is the way, walk in it, when they turne to the right hand or to the left, and what that teacher in the midſt of them is, which ſhall be no more in corners: and whether any may expect that Word and Teacher in theſe daies?* Iſa. 30.

9. *What that word of faith is, which needs none to ſay, who ſhall aſcend up into Heaven, or into the depth, to fetch Chriſt from above or below, but which was nigh in the heart, which the Apoſtles preached to them, which had it in their hearts: and whether the ſame word be not in the hearts of people now, though they mind it not?* Deut. 30 14. Rom. 10

10. *What that voice of Chriſt is which his ſheep knows, and how they come to know it from all other voices, and which all that hear it, will no more hear the voice of a ſtranger, hireling, or thief, but by that voice are brought to follow Chriſt alone; And whether Chriſts ſheep hear the ſame voice now, and know it from all falſe voices?* Jo. 6. 10.

11. *What that way in the Wilderneſs is, which is called the way of Holineſs, which the unclean ſhall not paſs over, but it ſhall be for the wayfaring men, and fools ſhall not err therein; in which way the redeemed ſhall walk, and the ranſomed of the Lord ſhall come up to Sion; And whether any may find that way who are ſtrangers and fools in theſe daies?* Iſa. 35.

12. *What that Miniſtration of ſpirit is which is given* 1 Cor.

to 12. 7.

to every one to profit withall; and whether there can be any profiting without it: and whether it be not of it self an infallible guide in all the waies of God, according to its manifestation?

13. *What and where that worship of God in spirit and truth is, which God alone seeketh to be worshipped in; and whether any can worship in Spirit, but he who is born of the spirit; and whether he that is born of the Spirit, needs any guide in that spiritual worship, but that spirit of which he is born, according to its measure, and whether such worshippers have not been and are now different from all other Worships, and therefore hated by them as in all ages?*

14. *What and where that is which enlightens every one that comes into the world, and is the condemnation of all that loves darkness, because of their evill deeds: and whether there be any other condemnation but this light to all who believe not in it, but hate it?*

15. *What that Law of the spirit of life is, which after* Pauls *warfare did set him free from the Law of sin and death; which formerly had led him captive into the Law of sin, and made him wretched; and whether any now in these daies may look to be set free by the Law of the Spirit of life from the said wretched condition, who finde themselves in it?*

16. *What that grace of God is which bringeth salvation, and hath appeared to all men, and teacheth the Saints to deny all ungodliness and worldly lusts, and whether it would not teach all the same, if they did not turn it into lasciviousness, and they need no other teacher?*

The LIGHT *in your consciences the true Teacher?*

FRiends, You that look out at teachers without you, consider what you have been doing all this while, and what you have learned, and you will see your selves to be strangers from the *Covenant* of promise, by which all comes to know the Lord, and need not teach one another; this *Covenant* of peace you are strangers from, who owne not the light,

light, which Christ doth enlighten every one that cometh into the world withal, to teach you, if you have the light, which Christ doth enlighten every one with, which shews you sin, and evill, and the deceits of your hearts, and how you have spent your time, and how you spend it, and whom you have served, and whom you doe serve, that light is your teacher to teach righteousnes, for it is righteous, that light will be your condemnation hating it, and you set up such teachers as hates the light, that are called of men Masters, have the chief places in the Assemblies, which Christ cried woe against, and so doth not own that Christ which the Scripture speaks of, but sets up such as Christ cried woe against: as you may try your Spirits, read *Mat.* 23. If you will own the Scriptures, and if ever you will own God, you must own that light in your consciences which Christ hath enlightned you withall; and if ever you see God, you must see him with that light which Christ hath enlightned you with; for it is the Eye, and if ever you see the Church which is in God the Father of our Lord Jesus Christ, it must be with this light which Christ hath enlightned you with; but hating this light, you run to the teachers of the world, and worships of this world, and so from God, and the Church in God, and this light will be your condemnation that hates it. Now if you love this light, it will teach you when you lie in bed, and shew you where your heart is, where your treasure is, and what your thoughts are upon, and all the deceits of your hearts, and bring you to stand in the counsel of God, to receive instruction from God, and direction how to walk before him; and as this light doth shew you sin, and the deceits of your hearts; stand still in the light, and will nothing, but wait for the power of God to stand against that nature which the light of Christ discovers in you, and here is your first step to peace.

And eternally you shall witness what is spoken: for to that in your consciences do we speak.

FINIS.